

A
DISSERTATION

ON

PROVERBS,

CHAR. IX. V. 1, 2, 3, 4, 5, 6.

Wisdom hath builded her house &c.

Containing Occasional Remarks on other
Passages in Sacred and Profane Writers.

By JAMES MERRICK, M.A.
of Trinity College Oxon.

O X F O R D,

Printed at the THEATRE, and Sold by John Rivington in
St. Paul's Church-Yard, S. Birt in Ave-Mary Lane, LONDON;
W. Thurlbourn at CAMBRIDGE; R. Clements and J. Fletcher at
OXFORD; J. Newbery at READING. 1744.

Price One Shilling.

THE UNIVERSITY OF CHICAGO

LIBRARY

1911

1911

1911

1911

1911

1911

1911

1911

1911

1911

1911

1911

1911

TO THE REVEREND
Thomas Hunt, D. D.
Professor of ARABIC
IN THE
UNIVERSITY OF OXFORD,

THE FOLLOWING DISSERTATION
Is,
WITH GREAT RESPECT AND GRATITUDE,
INSCRIBED

By his most Obliged

And most Humble Servant

J. MERRICK.

TO THE REVEREND

THOMAS HUNT, D.D.

PROFESSOR OF ARABIC

IN THE

UNIVERSITY OF OXFORD

THE FOLLOWING DISSERTATION

IS

WITH GRATEFUL RESPECT AND GRATITUDE

INSERIBED

BY HIS MOST OBLIGED

AND MOST HUMBLE SERVANT

J. MERRICK

PROVERBS IX. 1, 2, 3, 4, 5, 6.

*Wisdom hath builded her house, she hath hewn
out her seven pillars.*

*She hath killed her beasts, she hath mingled her
wine; she hath also furnished her table.*

*She hath sent forth her maidens, she crieth upon
the highest places of the city.*

*Whoso is simple, let him turn in hither: as for
him that wanteth understanding, she saith to
him,*

*Come, eat of my bread, and drink of the wine
which I have mingled.*

*For sake the foolish, and live; and go in the way
of understanding.*

THE Obscurity of this Text has been much
increased by the Industry of those who
have undertaken to explain it: I shall not
make it my business to examine the many various
comments and wild conjectures, with which the
fancy of different Expositors has perplexed it; but

A

shall

shall lay together three several Interpretations, all of them very consistent with each other, and such as do not seem to carry with them any unwarrantable refinement on the words of the Sacred Writer. My Design is, first to shew that the words before us are applicable to *Wisdom* in general, considered as the Guide of Human Life; and then to inquire whether they may not more particularly be understood, as exhibiting an Allegorical Account of the Establishment of the *Jewish* Religion, and as a prefigurative Description of the Gospel Dispensation. If it shall appear that the circumstances mentioned in the Text will very well admit of each of these Applications, they who are conversant in the Sacred Writings, and have observed how often many distinct allusions are couched under a single passage, will perhaps be inclined to think that the passage which we are upon may be of the same nature. I do not offer either of these Expositions as intirely new, but rather insist on it, as a presumption in their favour, that all of them have in their turns been espoused by Men of great Piety and Judgment. All that I propose is to handle them more distinctly than has yet been done, and to support them by Authorities which I have not seen produced by others.

To

To begin then with what I proposed in the first place, the Consideration of this Text, as applicable to *Wisdom* in general; We are to observe that, in the foregoing Chapters of the *Proverbs*, *Wisdom* is represented as a real Person, and is figured out to us in the same allegorical manner as the several imaginary Beings in *Cebes's Tablet*: and as those

a The Author of that Allegorical piece, in describing the different paths of Life, gives us a view of that which leads to *Wisdom* (for so we may venture to translate his ἀληθινὴ Παιδεία) in almost the very words which our Saviour uses, *Matth. 7. 14.* (*Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.*) Οὐκ ἔστιν ἡ δόξα τίνα μικρὰν [ἑστῶσαν] καὶ ἴσθαι πρὸς τὴν δόξαν, ἥτις ἐστὶ πολλὴ ὁχλοῦται; ἀλλὰ πάντες ὁδοὶ περὶ αὐτῆς; p. 33. *Ed. Gronov.* The same Author has several other particulars, which are remarkably parallel to what we meet with in the *Proverbs* of Solomon. Having represented *Wisdom* as seated on an Eminence (agreeably to what we read, *Prov. 8. 2.*) he describes *Temperance* and *Fortitude*, stretching out their hands to the Passengers, and offering to draw them up to her Habitation. In the *Proverbs* (ch. 1. v. 24.) *Wisdom* herself is described in the same posture. *I have called, and ye refused, I have stretched out my hand, and no man regarded. Wisdom* is represented by *Cebes* as having taken her Station close by the gate of *Happiness*; the moral of which fiction Solomon has thus expressed: *Happy is the man that findeth Wisdom, and the man that getteth Understanding. Her ways are ways of pleasantness, and all her paths are peace.* ch. 3. v. 13, 17. Again, in the above-mentioned Tablet, the person, who has arrived at the Dwelling of *Wisdom*, is conducted from thence to the *Throne of Happiness*, and receives a *Crown* at her hands. p. 45, 47. The inspired Writer encourages us to the pursuit of *Wisdom* by a promise of the same reward. *Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a Crown of glory shall she deliver to thee.* ch. 4. v. 8, 9. We are afterwards told that he who turns aside from the path of *Wisdom* ἀπολλύεται κακῶς καὶ ἔσθ' (p. 65.) but that he who perseveres in it, πάντα καλῶς βιώνεται μὲν πάντες ἀσφαλῆς, — ἢ μὴ ἀποχλαδίσθαι, ἔτι

ideal Persons have each their different Dwellings assigned them, so *Solomon*, in this Chapter, represents *Wisdom* building herself a House, or taking up her residence among Men; and, continuing the Parable, describes her preparing a Feast, and inviting those who stand in need of her refreshments to eat and drink at her Table. Though it is true that the figure is here pursued to a considerable length, so that it may be difficult to find any other Description which shall correspond with it in every particular, yet, when it shall be shewn that the principal circumstances of it are separately to be found in other Writers, it will then, I presume, be admitted, that the words of the inspired Writer are capable of being understood in the same sense with theirs. The notion of *Wisdom's* having built herself a House is agreeable to what we meet with in *Ecclesiasticus*, ch. I. v. 15. where she is said to have *built an everlasting foundation with men*. The same is implied in the preceding Chapter of the *Proverbs*, v. 34. where the Man who engages in the pursuit of *Wisdom* is said to *watch at her GATES, and wait at the posts of her DOORS*. The apocry-

וְהוּא יִשְׁמַר — וְהוּא יִשְׁמַר נֶאֱמָר וְהוּא יִשְׁמַר. p. 52, 53. Which are the very words which Solomon has put into the mouth of *Wisdom*. *The turning away of the simple shall slay them, — but whose hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil.* ch. I. v. 32, 33.

phal Writer, just now cited, uses the same language, and expressly mentions the *House of Wisdom*. *He that prieth in at her WINDOWS, shall also hearken at her DOORS. He that doth lodge near her HOUSE, shall also fasten a pin in her WALLS. He shall pitch his tent nigh unto her &c.*^b *Ecclus.* ch. 14. v. 23, 24, 25. Forms of expression equiva-

^b The *Vulgate* Translation connects the words here cited with those of the 20th verse, in this manner: *Blessed is the man that doth meditate good things in wisdom; — that prieth in at her windows, and hearkeneth at her doors; that lodgeth near her House, and fasteneth a pin in her walls &c.* This last expression alludes to the manner of fastening Tents with what are here called *πίοναλοι*, pins or nails. *Isaiah*, ch. 33. v. 20. *Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.* Again, ch. 54. v. 2. *Enlarge the place of thy Tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.* In both these places, what our Translators render *stakes* is in the *Greek* Translation *πίοναλοι*. The *Hebrew* word is יָתֵד, the same which occurs *Judges*, 4. 21. where it is said that *Jael took a nail of the tent, and smote it into Sisera's temples.* We see then that, in this passage of *Ecclesiasticus*, the expression *to fasten a pin* is equivalent to *pitching a tent* in the next verse. Among some *Poetical Sentences* published in *Arabic*, by *Golius*, N. LVIII. we have one to our present purpose, which the learned Editor thus translates: *Non struitur tentorium si illi fulcimenta desint: neque ulla sunt, si non figantur paxilli.* The word which *Golius* renders *paxilli*, is in the original *وَسْطَاح* the same with the *Hebrew* יָתֵד. As from what has been said it appears that in pitching a tent the fastening it with *pins* or *nails* was looked upon as a considerable circumstance, we may the more reasonably joyn with those Interpreters who suppose that, in the following words of *Ezra*, a *nail* or *pin* (יָתֵד) is used by *Synecdoche*, for a *habitation*. *And now for a little space grace hath been shewed from the Lord our God; to leave us a remnant to escape, and to give us a nail in his holy place.* ch. 9. v. 8. Compare v. 9.

lent

lent to these are made use of by Heathen Writers. Thus, in *Æschylus's Agamemnon* (v. 1443.) φόβῳ μέλ-
λαθρον ἐμπατεῖν, *to walk in the House of Fear*, signifies
to be afraid; This *Euripides* (*Heraclid.* v. 996.) ex-
presses by σπουδαῖον φόβῳ, *to dwell with Fear*, as σπουδαῖον
σοφίᾳ, *to dwell with Wisdom*, signifies, in the *Apoc-*
rypha, *to be wise*. Again, in *Æschylus's Eumeni-*
des (v. 519.) πικρῇ δόμος δίκας, *the House of Justice*
falls, signifies, as the *Scholiast* observes, *that Just*
and equitable dealing is at an end. In like man-
ner we read of *the House of Happiness* in the Poem

c *Wisd. of Sol.* ch. 7. v. 28.

d *The House of Justice* makes part of a proverbial sentence in *Philostratus*.
Εμὲ δ' εἴη τ' ἀλὴν τροπῆν ἐν Θέμιδος οἴκῳ. *Apollon.* Ep. 7. which *Olearius*, the learn-
ed Editor of *Philostratus*, has thus translated. *At mihi contingat piscatoriam*
illam navem tuam terebrare in Themidos domo. *Lubin*, a former Translator, had
rendered the words ἀλὴν τροπῆν by *salinum terebrare*; which expression *Olea-*
rius seems to think unintelligible, and has therefore, by a very strained and
harsh explanation of the passage, endeavoured to support his own transla-
tion. But had he recollected the following passage in *Persius*, he would, I
doubt not, have acquiesced in *Lubin's* version, which literally answers to
the Greek original.

— Digito terebrare salinum

Contentus perages, si vivere cum Jove tendis.

Pers. Sat. 5.

Casaubon (who, in his *Comment on Persius*, has quoted the words of *Philo-*
stratus) observes that ἀλὴν τροπῆν ἐν Θέμιδος οἴκῳ, *to eat salt in the House of Ju-*
stice, signifies *to be poor and honest*, which is plainly the meaning of *Persius's*
Digito terebrare salinum, & vivere cum Jove. Vid. *Gataker. Advers. Misc.* cap.
43.

ᾠδὴ Διῶν, vulgarly ascribed to *Orpheus*; and an an-
cient Oracle, preserved by *Eusebius*, will furnish
us with a double instance of this kind of expression.
Virgil, in his *Ceiris* (or whoever else was the Au-
thor of that Piece) has something still nearer to our
purpose; for he speaks in express terms of the *House*
or *Citadel of Wisdom*.

c Ἀλλὰ σε μὲν κρείων φαισήμενος ἐξ ἀλγούνης
Αἶν' ἄγοι κακότητος, ἀδακρύτοιο τε πύμποι
ΟΛΒΟΥ περὶ μέγα ΔΩΜΑ. ———

When Sorrow wraps thee in her dreary shade;
And circling terrors threat thy destin'd head;
May *Phæbus* guard thee through the dreadful gloom,
And make the *House of Happiness* thy home.

f *Prap. Evang. L. 5. c. 28.* The Oracle is as follows.

Εἰσὶν ὁδοὶ δύο πλεῖστον ἀπ' ἀλλήλων ἀπεχέσθαι,
Ἡ μὲν ΕΛΕΥΘΕΡΙΑΣ εἰς τίμιον ΟΙΚΟΝ ἄγεται,
Ἡ δ' ὅτι ΔΟΥΛΕΙΑΣ φευκτὸν ΔΟΜΟΝ ἡμείσοι.
Καὶ ἥ μὲν εἰς τ' ἀνδρῶν ἵερῆς εἰς ὁμονοίας
Ἐστὶ περὶ, ἣν δὴ λαοὶς ἡγεῖται (ἢ ἡγεῖται) κέλονται
Τὴν δ' εἰς συζυγίαν εἰσὶ καὶ ἀνάγκη αἴτης
Εὐταφικῶν (γ) ἢ πρὸς ἀνάγκη * [*Adde ἄνωγαι vel ἰσμεν.*]

Two paths there are, to Human Life ordain'd,
But distant wide, and diff'rent far their end:
By one to *Slav'ry's* hated *House* they come,
By one to sacred *Freedom's* honour'd *Dome*;
To This firm *Fortitude* and *Concord* lead,
To That *Diffention* foul, and coward *Dread*.
Then let not These incline thy steps to stray,
But turn thy feet, and seek the better way.

*Si me jam summâ SAPIENTIA pangeret arce, --
Unde hominum errores longè latèque per orbem
Despicere, atque humiles possem contemnere curas.*

Which passage is apparently borrowed from a very celebrated one in the beginning of the second Book of *Lucretius*. I shall transcribe from thence the verses which the Author of the *Ceiris* has imitated, together with the lines which precede them.

*Suave mari magno, turbantibus æquora ventis,
E terrâ magnum alterius spectare laborẽ; --
Suave etiam belli certamina magna tueri
Per campos instructa tuâ sine parte pericli:
Sed nil dulcius est, bene quam munita tenere
Edita doctrinâ Sapientum templa serena;
Despicere unde queas alios, passimque videre
Errare, atque viam palantes quærere vitæ.*

Lucretius, in these lines, seems to have imitated and somewhat enlarged upon two or three passages in *Cebes's* Tablet. As I find no mention made of this particular in the Commentators on these Authors, I would beg leave so far to digress from the Subject which I am upon, as to point out the similitude between them. *Lucretius*, we see, intimates that the Man who inhabits *Edita doctrinâ sapientum Templa* looks down from thence upon those who

who are turned aside from the right path of Life (that which *Solomon*, in the words before us, calls the *Way of Understanding*) and compares the satisfaction, which rises in him on that occasion, to the pleasure which a man feels on seeing others tost in a Storm, or fighting a Battle, while he himself has no share in the danger. *Cebes*, in like manner, tells us that the Man, who has arrived at the Ha-

g This way is called by *Cebes* ἡ ἀληθινή ὁδός, an expression not unlike that of ἡ ὁδὸς τῆς Ἀληθείας (2 Pet. 2. 2.) which, though ranked among the *Hebraisms* of the New Testament, (as it is used in the Old, Ps. 119. v. 30.) is to be found in the best Heathen Authors.

— Εἰ
Δὲ νῦν τις ἔχει
Θνατῶν ΑΛΛΗΘΕΙΑΣ ΟΔΟΝ,
Χρὶ σὺς μακρόν
Τυχεύοντι ὡς παρήμεν. —

Pyth. O. 3. v. 182.

Νίκῃ γὰρ ἀνδρῶν φόνισα, καὶ μάχης χερῶν
Δόλοισι κλέπτει· τῇ δ' ΑΛΗΘΕΙΑΣ ΟΔΟΣ
Φαῦλη τις ἔστι· ψεύδων δ' Ἄρως φίλος.

Eurip. Belleroph.

See likewise *Æschyl. Suppl.* v. 1050. *Eurip. Heraclid.* v. 237. *Orph. Arg.* v. 57. The paths of Righteousness (Ps. 23. v. 3. ἡ ὁδὸς τῆς δικαιοσύνης, 2 Pet. 2. 21.) is an expression of the same class, and will account for a very unusual Epithet, applied to Righteousness in a Fragment of *Terpander*, ap. *Plutarch. in Vit. Lycurg.*

Εἰς αἰχμὰς τῇ νύκτι θάλλει, καὶ μέσση λίγῃ,
καὶ ΔΙΚΑ ΕΥΠΡΑΓΓΙΑ. —

B

bitation

bitation of *Wisdom*, and from thence has past on to that of *Happiness*, casts his eye upon those who cannot find the way thither, and sees, ὡς ναυαγῶν οἱ πρὸ βίᾳ, καὶ πλανῶνται, καὶ ἄρῃται κατακεχεστημένοι, ὥσπερ ὑπὸ πολέμου. p. 49. In which passage as the word πλανῶνται takes in the sense of the last verse in *Lucretius*, so the word ναυαγῶν includes in it much the same image as the *Suave mari magno* &c. and the words ἄρῃται κατακεχεστημένοι, ὥσπερ ὑπὸ πολέμου, answer to the *Latin* Author's *Suave etiam Belli* &c. But, to return: by the passages quoted above it appears that the Poetical fiction of *Wisdom's* having a House is to be found in other Writers beside *Solomon*; and some such notion seems to be included in an Epithet which *Aristophanes* bestows on *Wisdom*.

Ω ΚΑΛΛΙΠΥΡΓΟΝ Σοφίας

Κλενοτάτη τ' ἐπασκῶν.

Nubes. v. 1010.

Having thus considered the principal circumstance in this Text, namely *Wisdom's* having builded her House, I proceed to the words which immediately follow: *She hath bewn out her seven pillars.* What is meant by these Pillars, *Castalio* acknowledges he could not discover: but other Interpreters have been less reserved in their decisions. Some of the Jewish Rabbins, imagining that by *Wisdom's* building

ing her House the Creation of the World is to be understood, suppose that by the seven Pillars are meant the Works of the seven first days (though, as *Calovius* observes, we are expressly told in Scripture that the Creation was finished in six) and some Writers of the Church of *Rome* have thought that the seven Sacraments of that Church are meant by them. There are many other Interpretations of the same kind, which I shall not recite. For my own part, I look upon it in no other light than as a circumstance, which might very naturally be mentioned when *Wisdom* was described building her House; and see no necessity for imagining that any remote allusion is lodged in these *Pillars*, any more than in her *Gates* and *the Posts of her Doors*, in the foregoing Chapter. As her dwelling among Men is here expressed by her building a House, so in the next verse the happiness which she bestows on those who follow her is set forth under the image of a Banquet; and as, in building her House, she is said to have hewn out Pillars to support it, so her preparing the Banquet is expressed by the usual circumstances, *killing her Beasts, mingling* (or, *pouring out*) *her Wine, and furnishing her Table*: Now, as I see no reason for supposing that some particular thing is meant by the *Beasts*, that another thing is meant by the *Wine*, and another by the *Table*,

so neither do I see that any thing particular must necessarily be referred to by the *Pillars*. That passages of this Nature do not always require such minute Interpretations is evident from another figurative Description in the Sacred Writings, which occurs likewise, with the same particularity of circumstances, in ^h Heathen Writers. *Isaiah* thus de-

h Καὶ ἀφ' ταῦτα ἡ πέλις ἡμῶν, ὥσπερ ὀλεῖς καὶ μεγάλη (1. μεγάλη καὶ) πλήρης ὄχλου παντοδαπῶ, χαλεπὴ κυβερνῶσα πολλὰς ἡδὴ θηϊὰς ἐν κλύδωνι πολλῶν φιερωμένη, σαλευοίη τε καὶ ἀπὸ διῶ-
 ρα κφύσῃσι, καὶ ἀπὸ ἀνερμάπτου ἔσται. Μὴτ' ἐν χειμαζομένην πελιδνῇ· ὅπως γὰρ οἱ ὑπερταλὸς
 ἔστι· μὴτε σπείρμα σπείρσας γλυῶν ἰδῶν· σὺ δὲ γὰρ ἔστι, καὶ ἔδνα ἐπ' ἡσθον ἀνταχθῇ δυνάσται.
 Dio Cass. Lib. 52. p. 475. Ed. Hanov.

O Navis, referent in mare te novi
 Fluctus? O quid agis? fortiter occupa

Portum. Nonne vides, ut

Nudum remigio latus,

Et malus celeri saucius Africo,

Antennaque gemant; ac sine funibus

Vix durare carina

Posint imperiosius

Æquor? non tibi sunt integra lintea,

Non Di, quos iterum pressa voces malo. &c.

Hor. Lib. 1. O. 14.

It has been a dispute among the Critics, whether we are to understand this Ode of *Horace* in an Allegorical or a Literal sense. The Allegorical interpretation is supported by the authority of *Quintilian*: but *Muretus* is confident that it is not capable of any but a Literal sense; and *Tanaquil Faber*, with two or three more, has declared himself of the same opinion. A very learned and ingenious Writer of our own has endeavoured to reconcile these two opposite interpretations, and, in an excellent Discourse on those Passages in Scripture which have a primary and secondary sense, has produced

scribes the ruin of a hostile Army: *Thy tacklings are loosed, they could not well strengthen their mast, they could not spread the sail.*ⁱ Here the Army is compared to a shattered Vessel; but we are not to imagine that any distinct allusions are contained in

duced this Ode, as a composition of the same kind. He supposes that in the first and primary sense the Author describes the dangers of his Friends in a weak unarmed vessel, and in a tempestuous sea; in the secondary, the dangers of the Republic in entering into a fresh Civil War, after all the losses and disasters of the preceding. *Divine Legation of Moses*. B. 6. Sect. 6. It is with great diffidence that I venture to propose my own opinion on so disputed a point: but, as the embarking in such a Ship as is here described seems too hazardous an attempt to have been really put in execution, I am rather inclined to think that the Ode is purely Allegorical, like the following Fragment of *Alcaeus*, which *Horace* seems to have imitated.

Τὸ μὲν γὰρ ἔνθεν κύμα κλίνειται,
 Τὸ δ' ἔνθεν ἄμμος δ' ἂν τὸ μέσον
 Ναὶ φορέμεθα σὺν μελαίνῃ,
 Χειμῶνι μαρθεύντες μέγαν. καλὰν
 Πᾶς μὲν γὰρ ἄνθρωπος ἰσοπίδαν ἔχει,
 Λαῶνος δ' οὗ πᾶν ζῆλον (al. ἄδην) ἔδωκε,
 Καὶ λακίδας μεγάλας κατ' αὐτό.
 Χολαῖσι (al. χαλᾶσι) δ' ἄγκυραι. —

The Author who has preserved us this Fragment, has subjoyned to it this remark. Τίς ἐκ αὐτῶν ἐκ τῆς ἀστυχίας αὐτῶν τὸν πόλεμον οἰκίσας, ἀνδρῶν πλεῖστον δα-
 λᾶντες οἶναι νομίσαντες φόβον; ἀλλ' ἔχ' ὥπως ἔχει. Μυρσίλος γὰρ ὁ δαλάρης ἐστίν, καὶ τυραννικὴ καὶ
 Μιτυληναίων ἐγχειρημένη σύστασις. *Heracl. Allegoria Homérica*. p. 413. Ed. Gale. Who
 would not immediately conclude from the preceding representation of a tempestuous
 sea, that this is a description of People in a storm? But in reality it is not so: for
 the Author here points at Myrsilus, and the tyrannical government established over
 the People of Mitylene.

i Ch. 33. v. 23.

the

the *Tacklings*, the *Mast*, and the *Sail*. But it may be asked why, if nothing particular be meant by the Pillars of *Wisdom's* House, the Sacred Writer is so express in mentioning their number: *She hath bewn out her seven pillars*: To which a very sufficient answer has been given by others, who have observed that the number *seven* is sometimes used in Scripture for an indeterminate number. We have an instance of it in the very Book which we are upon. *When he speaketh fair, believe him not: for there are seven abominations in his heart.* Prov. ch. 26. v. 25. See likewise 1 Sam. ch. 2. v. 5. *Isaiab* ch. 4. v. 1.

Though from what has been said it appears that we need not be solicitous to know what is meant by these Pillars, yet, if we were so far to indulge our fancy, as to look out for seven things on which the House of *Wisdom* might be said to stand, I know no passage in any Writer, which would so naturally offer itself to our thoughts as the following one in *Ecclesiasticus*. *They received the use of the five operations of the Lord, and in the sixth place he imparted to them Understanding, and in the seventh Speech, an interpreter of the cogitations thereof.* ch. 17. v. 5. As these seven gifts are the chief supports of Human Wisdom, so it must be acknowledged that, when *Wisdom* is described fixing her

her abode among Men, these might in the Language of Poetry be called *the Pillars of her House*^k. But that *Solomon* had these in his view we have no warrant to assert; as we no where find them mentioned in his Writings: and indeed the passage in *Ecclesiasticus*, in which we have them enumerated, is wanting in most of the antient Copies.

I have already observed that the Feast prepared by *Wisdom* is a symbolical representation of the Happiness which she bestows on her Followers: I shall only add that the words *she hath mingled her Wine*, or, as it is in the *Septuagint* Translation, *she hath mingled her Wine in a Cup*^l, afford us an image

^k Grotius, who supposes the *House*, which *Wisdom* is said to have built, to be the *Human Body*, has the following remark concerning the *seven Pillars*. *Intelligit quinque sensus, & duos præterea, quos addunt alii, Vocem & Memoriam*. Calovius is very much displeased with Grotius's interpretation, and thinks it very bold in him to add *Voice* and *Memory* to the number of the Senses. The passage, which I have quoted from *Ecclesiasticus*, corresponds so nearly with what Grotius has advanced, that it is somewhat strange that neither He himself nor Calovius should take any notice of it.

^l Εὐφρανεν εἰς ἑστῆσαν τὴν ἐστὴν οἶνον. The words in the Original are מִשְׁכָּה מִיָּיִן. The learned Gataker (in his *Adversaria Miscell.* cap. 5.) has shewn that מִשְׁכָּה, which properly signifies to mix, sometimes signifies to pour, and that the Greek and Latin words, μίσγω and misceo, which are manifestly derived from the Hebrew, are used in the same sense. The same Writer has proved, by a great variety of instances, that the word here used by the LXX, κατὰ or καταδου, has the double signification of mingling and pouring. He therefore thus interprets the words of Solomon. *Sapientia vinum suum miscuit. i. e. paravit & crateribus infudit.*

of

of the same kind with a beautiful passage in ^m *Cebes's* Tablet; where *Deceit* is represented with a Cup in her hand (the ingredients of which are *Error* and *Ignorance*) which she offers to those who are entering into Life. He ⁿ afterwards describes *Wisdom*, healing them of the diseases which they had contracted from that first draught, by making them *drink of her own influence*.

That circumstance of *Wisdom's* sending forth her *Maidens*, to invite men to her Feast, may put one in mind of another passage in *Cebes*, where *Temperance* and *Fortitude* are described as the Handmaids of *Wisdom*, inviting and conducting men to her Dwelling°.

The Speech, which *Solomon* has put into the mouth of *Wisdom*, exhorting the simple to *eat of her Bread, and drink of her Wine which she hath mingled*, is delivered in much the same terms as are used by the Author of *Ecclesiasticus*, ch. 15. v. 3. *With the bread of Understanding shall she feed him, and give him the water of Wisdom to drink.* This is what is meant, in the first Chapter of the *Proverbs* (v. 23.) by *Wisdom's* pouring out her *Spirit* unto those who follow her, and, in the sentence

^m Pag. 13.

ⁿ Pag. 41.

^o Pag. 33.

lately quoted from *Cebes*, by making them *drink of her influence*. Let me add that, agreeably to *Solomon's* expressions, *Arrian*^p, in his Comment on *Epictetus*, compares the refreshments of *Wisdom* to those of *Bread* and *Wine*.

I have thus examined the several particulars of this Allegory, in order to shew that the whole Description is applicable to *Wisdom* in general, and that, being considered as the Guide of Human Life, she is, in a manner no less natural than poetical, said to have fixed her habitation among the Sons of Men, and to invite them to her Table. Before we proceed to the other Interpretations which this Text will admit of, I think myself obliged to take notice of an opinion, which has many Advocates, and which may perhaps be urged as an objection to that Interpretation which I have hitherto been endeavouring to establish; though it will no way invalidate the two other Expositions which I proposed to offer. Several of the Fathers, and some very learned Writers among the Moderns, have supposed that the name of *Wisdom*, in this and the preceding Chapter of the *Proverbs*, is to be understood of the second Person of the Blessed Trinity; who, in another part of ^qScripture, is expressly called *the*

p Lib. 2. cap. 9.

q 1 Cor. I. 24.

Wisdom of God. That there are many particulars in *Solomon's* representation of *Wisdom*, which are very applicable to the Son of God, I readily allow; nor will I deny that the inspired Writer might, in those particulars, have a secondary and remoter view to that Divine Person: But, as there does not appear to be any one circumstance, which must necessarily be referred to Him, I am intirely of their opinion, who take the whole Description in the most obvious meaning, and suppose that, in it's primary sense, it is to be understood of what is generally meant by the word *Wisdom*. I shall transcribe as much of the foregoing Chapter as seems necessary to clear up this point. It begins thus: *Doth not Wisdom cry? and Understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths.* Where every one must observe, that *Wisdom* and *Understanding* are synonymous expressions. In the sequel of the Chapter, she gives an account of her excellency, of the advantages which attend her, and of her eternal habitation with the Almighty. This last particular is expressed with a sublimity peculiar to the Sacred Writings. *The Lord^r possessed me in the be-*

^r The words which we render, *The Lord possessed me*, are in the Original יהוה קנני, an expression, which is, in it's most obvious and usual signification, very applicable to *Wisdom*; and may indeed with equal propriety be

ginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the Earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. — When he prepared the Heavens, I was there; when he set a compass upon the face of the Depth: When he established the Clouds above; when he strengthened the fountains of the Deep: When he gave to the Sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the Earth: Then I was with him, as one brought up with him; and I was daily his delight, rejoicing always before him. This to me appears (and I cannot but observe that the excellent Mr. Hooker^s seems to have taken it in the same light) to have been intended

be applied to the second Person in the Trinity, if what some very Learned Men have observed in relation to the word קנָה be true. *Calovius*, in order to prove that this word, which commonly signifies to *possess* or *obtain*, is once in Scripture used to express *generation*, refers us to *Genesis*, chap. 4. v. 1. קִנִּיתִי אִישׁ אֶת יְהוָה, *I have gotten a man from the Lord*. Which passage is quoted to the same purpose by Bp. *Huet*, in his *Annotations on Origen*, p. 80. But, with submission to such great Authorities, the word קנָה is in that place, as I apprehend, applied in it's usual signification. It is true indeed that *Eve* had given birth to the Man whom she there speaks of; but the words themselves seem only to signify, that *by the favour of the Lord she had obtained, or was put in possession of, that Blessing*. All the antient Versions of the Book of *Genesis* render the word קנָה in this sense.

^s *Eccl. Polity. B. 1.*

as a full and descriptive account of what is told us elsewhere, that *by Wisdom God hath made the World, and that he hath poured her out upon all his works.* This, I say, is what I take to be meant by *Solomon*, when he thus introduces *Wisdom*, declaring that she was present at the Creation of the World, and was brought up from eternity with the Almighty. One of the Apocryphal Writers has applied the same expressions in such a manner as is full to our purpose: His words are these. *And Wisdom was with thee; which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight and right in thy commandments. O send her out of thy holy heavens, and from the throne of thy glory &c. Wisd.*

t Prov. 3. 19, 20. Eccles. 1. 9.

u From the throne of thy glory.] In the same Chapter *Wisdom* is said to sit by the throne of God. v. 4. We meet with several very remarkable passages of the same kind in the Heathen Writers. So in *Callimachus's* Hymns, *Apollo*, the God of *Wisdom*, is said to sit on the right hand of *Jupiter*.

— Διὶ καὶ δεξιᾷ αὐτοῦ καθίσταται.

Hymn. in *Apoll.* v. 29.

M. *Dacier*, in her Annotations on *Callimachus*, takes notice of this expression, as exactly parallel to what is said in Scripture of the Son of God. Ps. 110. 1. Heb. 1. 3. The same Lady was in doubt whether the like was to be found in any other Heathen Author: But the learned M. *Spanheim* has produced a Fragment of *Pindar*, preserved by *Aristides*, in which the same words are applied to the Goddess of *Wisdom*. Πινδαρος δ' αὖ ποτὶ Νηϊίδι χθ' ἔειπε

Χθ' ἔειπε

of Sol. ch. 9. v. 9, 10. It will not be impertinent to observe that a Heathen Poet has fallen upon the

χεῖρα τῷ πατρὶς αὐτὴν καθ' ἑξομῶν τὰς ἑταῖρας τοῖς Διοῖς ἀνδ' ἔχου. *Aristid. Hymn. in Minervam.* I know not whether any quotation can be added to these, in which the very term of *sitting at the right hand of the Almighty* is used; but have observed some passages which come very near it, and are exactly equivalent to that of *Wisdom's sitting by the throne of God*. So one in *Æschylus*, addressing himself to *Apollo*, says,

Μέγας γὰρ ἔμπας πᾶς Διὸς ἑρῶναι λέγῃ.

Eumen. v. 229.

So likewise *Virtue* is called, in *Statius's Thebaid*,

Diva Jovis Solio juxta comes. —

Lib. 10. v. 627.

The same is said of *Justice* in *Pindar*, and in the Hymns ascribed to *Homer* and *Orpheus*.

Ἐνθα σῶταρα Διὸς ξενίῳ
Πάτριος ἀσπάζεται Θέμυς.

Pind. Olymp. O. 8. v. 28.

— Οἱ π' Θέμυι

Ἐχλιδὸν ἐξομῶν πυκνὰς ὀάρυς ὀαρίζῃ.

Hom. H. ad Jov. v. 2.

Θυμὰ Δίκης μέλπει παλιδερκέος, ἀγλαομόρφη,
Ἡ ἔξ' Ἰλίου ἀρακτος ἐπὶ ἑρῶναι ἔστι.

Orph. Δίκης Θυμ.

Sophocles seems to intimate that it was an antient Tradition; and *Demosthenes* quotes a passage from the genuine works of *Orpheus*, very much resembling what has just now been cited from the Hymns ascribed to him.

— Εἰπὶς ἔστιν ἡ παλαιάτα

Δίκη ξαίνουρος Ἰλίου.

Soph. OEd. Col. v. 1440.

Τὴν

same Thought, and has feigned that *Jupiter* placed

Τὴν ἀπαράτητον ἢ σιμὴν δίκην, ἢ ὁ τοῖς ἀνθρώποις ἡμῶν τοιαύτης καταδείξας Ὀρεοῦς ὧς τὴν
 Ἐλὸς θρόνον φασὶ καθεμεῖνεν πάντα τὰ τῷ ἀνθρώπων ἱερῶν. Demosth. κατ. Αἰσυρογ. Οὔρι.

1. I will not say that this Tradition was borrowed from the Scriptures; but every one must observe the great similitude between these passages and what we read, *Pf. 89. 14. and 97. 2. Righteousness and Judgement are the habitation of thy throne.* The sentiment seems to be much the same; but the expression is indeed something different; as *Righteousness*, which, in the Heathen Authors, is said to *sit on the Throne of God*, is here called his *habitation*: In like manner *Virtue*, which is called by *Statius the Attendant on Jupiter's Throne*, is by *Lucan* styled the *Seat or Habitation of God*.

*Esse Dei sedes, nisi terra, & pontus, & aer,
 Et cælum, & Virtus? ———*

Lib. 9. v. 578.

It is true that the words כִּסֵּא כְבוֹד, which we render, *the habitation of thy throne*, are by others rendered *the strength or support of thy throne*. But the common rendering may very well be admitted: For God may be said to make *Righteousness* his habitation, by the same form of speech by which he is called *the high and lofty One that inhabiteth Eternity*. *Isaiah*, ch. 57. v. 15. The learned *Vitrina* indeed, in his Commentary on *Isaiah*, thinks this phrase peculiar to that Prophet: But, beside what has already been quoted from *Lucan*, we have in *OEnomaus* (a Heathen Author cited by *Eusebius*, *Prap. Evang. L. 5. c. 31.*) several expressions of the same kind; which I shall the rather transcribe, because what is expressed in some passages, which I have produced in the beginning of this Dissertation, by *Dwelling with Wisdom*, is here expressed by *inhabiting Wisdom*.

Ὡς ἡ μανίας νείτω, πολλὴ δ' ἅμα πύξις,
 οἰκείον τιλεῖν κέλομαι λόγῳ καθαρῶν,
 εὐσέοντος, ὅπως σοφίαν καταναίτῃ.

Oh ye Inhabitants of Wealth, of Madness, and of excessive Pride, make some expiation for your folly, and practise Piety, that ye may inhabit Wisdom.

Μῆτις

Μῆτις (or *Wisdom*) in his ^wbreast, that she might partake with him in his counsels.

Ἀλλ' ἄρα μιν Ζεὺς πρόσθεν ἐνὶ ἐκάλυπτο (al. ἐσιάτθ'. ut v. 888.) νύδῳ,
ὣς δ' οἱ συμφορέσονται θεὰ ἀγαθὸν τε κακὸν τε.

Hesiod. Theog. v. 899.

I have hitherto considered the Description, which is the Subject of these Remarks, in the same light in which the several images of which it is composed have been used by other Writers. I proceed to inquire whether, under this Description, the inspired Writer might not intend to represent *Wisdom*, as taking up her Dwelling among the *Israelites*, and exhibiting herself to them in a peculiar manner in the Religion which was delivered to them. There is a passage in *Ecclesiasticus*, which will save us the trouble of multiplying quotations; and will, if I am not mistaken, sufficiently shew that the words of *Solomon* are very capable of such an interpretation. The Author of that Book has introduced *Wisdom* giving exactly the same Account of her Original, as

w In translating the word νύδῳ, *breast*, (differently from it's usual signification) I am supported by *Chrysippus*, who, in a passage preserved by *Galen* (*De Hippocr. & Plat. Placitis*, L. 3. c. 8.) after having quoted these lines from *Hesiod*, thus proceeds: ΣΤΗΘΕΣΙ δ' αὐτῆς ἐνδὲν ἑσθλὸν ὅτι ἀπιδίτο ἢ Μῆτις &c. On the same authority I have ventured to read ὣς δ' οἱ συμφορέσονται, though the present copies of *Hesiod* give us ὣς δ' οἱ πρόσονται.

that

that which I have already quoted from the eighth Chapter of the *Proverbs*^x. *I came out of the mouth of the most High, and covered the earth as a cloud. I dwelt in high places, and my throne is in a cloudy pillar. I alone compassed the circuit of heaven, and walked in the bottom of the deep.* Ecclus. ch. 24. v. 3, 4, 5. She then speaks of her fixing her abode among Men, and making the *Jewish* Nation the particular place of her residence. *In the waves of the sea, and in all the earth, and in every people and nation, I got a possession. With all these I sought rest: and in whose inheritance shall I abide? So the Creator of all things gave me a commandment, and he that made me caused my TABERNACLE to rest, and said, Let thy DWELLING be in Jacob, and thine inheritance in Israel. He created me from the beginning before the World, and I shall never fail. In the holy tabernacle I served before him; and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an ho-*

^x *A. Gellius* (Noct. Att. L. 13. c. 8.) and *Joannes Sarisberiensis* (Policrat. L. 4. c. 6.) have preserved a fragment of *Afranius*, the Dramatic Poet, containing part of a *Prosopopœia*, which in some measure resembled these which we are speaking of. For in that Fragment *Wisdom* is introduced as a real Person, and has a Speech put into her mouth, in which she gives an account of her Original.

nourable people, even in the portion of the Lord's inheritance. She afterwards describes the advantages which spring from her, and invites men to the enjoyment of them. *As the turpentine-tree I stretched out my branches, and my branches are the branches of Honour and Grace. As the vine brought I forth pleasant savour, and my flowers are the fruit of Honour and Riches. I am the Mother of fair Love, and Fear, and Knowledge, and holy Hope: I therefore being eternal am given to all my children which are named of him. Come unto me all ye that be desirous of me, and fill yourselves with my fruits. For my memorial is sweeter than hony, and mine inheritance than the hony-comb. They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.* After this beautiful Description, the Author himself expressly tells us

y *Theognis* speaks of *Wisdom* in much the same terms.

Πᾶσι καὶ ΣΟΦΙΑ θυγατρὶς ἀμαρτωλοῦ αἰεὶ,

Οὔτε γὰρ ἂν πλεῖτε θυμὸν ἐπαρκέσειτε,

ὣς δ' αὖτις ΣΟΦΙΑΝ ὁ σφωτάτος ἐκ λησείζει,

Ἀλλ' ἔραται, θυμὸν δ' ὅς δυνάται τελέσαι.

γ. 1153.

As none in Wealth satiety can find,
So *Wisdom* fills not the inquiring mind:
The strong desire increasing with their store,
Each, as he drinks the deeper, thirsts the more.

D

that

that by these advantages which he has enumerated, as the gifts of *Wisdom* to her Followers, is set forth the excellency of the *Mosaic* Dispensation, and the Blessings it conveyed to those who embraced it, *All these things are the book of the covenant of the most high God, even the Law which Moses commanded for an heritage unto the congregations of Jacob*. We see that the Allegory in this Author runs parallel in every material circumstance to that of *Solomon*. In both Writers *Wisdom* gives the same Account of her Original, and is described pitching her Tabernacle among Men; in both of

2 We have another passage in the *Apocrypha*, which, though it is not so full to the point as what I have quoted from *Ecclesiasticus*, is however no inconsiderable confirmation of what I have been advancing, namely that by *Solomon's House of Wisdom* may be meant her habitation among the Children of Israel. The Author of the Book of *Baruch*, speaking of *Wisdom*, asks, *Who hath found out her place? or who hath come into her treasures?* Having then declared that the Heathen Nations, notwithstanding their searches after her, *neither know her way, nor remembered her paths*, he repeats his former question; *Who hath gone up into Heaven, and taken her, and brought her down from the clouds? Who hath gone over the sea, and found her, and will bring her for pure gold? No man knoweth her way, nor thinketh of her path. But he that knoweth all things, knoweth her, and hath found her out with his understanding. — He hath found out all the way of knowledge, and hath given it unto Jacob his Servant, and to Israel his beloved. — This is the Book of the Commandments of God, and the Law that endureth for ever.* ch. 3 and 4. From these last words it is evident that this *Wisdom*, this way of Knowledge, is the very same which is spoken of by the Author of *Ecclesiasticus*, and which, I have supposed, might be meant by *Solomon*.

that

Q

them

them the enjoyment of the Blessings, which the Bestows, is shadowed out under the symbols of eating and drinking; and in both of them the simple and unlearned are invited to partake of them. Now since the circumstances of each of these Allegories are the same, it is apparent that the application of the one (which is given us by the Author himself) is equally suitable to the other.

If from these observations it appears that *Solomon's* Description may be understood to relate to the Establishment of the *Jewish* Religion, it will not be difficult to prove (what was proposed in the third place) that it is farther applicable to it's great Antitype, the *Christian* Dispensation; especially when we consider that the chief particulars contained in it have often been applied to this Subject, in other parts of the Sacred Writings. The *House*, which *Wisdom* is said to have *builded* and *supported on Pillars*, may very well be the same with what is called, in the Epistle to the *Ephesians*, *a Building fitly framed together, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.* ch. 2. v. 20, 21. The following particulars, of her *preparing a Banquet*, and *sending her maidens to invite men to her Table*, may well be referred to the same occasion as our Saviour's Parable concerning the Man, who

made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. Luke, ch. 14. v. 16, 17. Lastly, Wisdom's invitation to her Guests is expressed in almost the very terms in which Isaiah calls men to embrace the Gospel. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. ch. 55. v. 1, 2.

I have thus endeavoured to execute what I at first proposed; by shewing that the Text before us may be considered in three distinct views; That, taking it in it's most obvious sense, this allegorical Description is of the same nature with what has been produced from Heathen Authors; that the same Allegory is applicable likewise to the Jewish Dispensation, and is actually thus applied by the Son of Sirach: That, in the last place, it is peculiarly applicable to the Gospel Dispensation, *the Mystery of Him in whom are hid all the treasures of Wisdom and Knowledge*^a.

^a Col. 2. 3.

I cannot dismiss the Subject, without observing that if this threefold interpretation be admitted, it may help us to account for a remarkable irregularity of construction in the *Hebrew* Text. The words which we render, *Wisdom hath builded her house*, are in the Original חכמות בנתה ביתה: The word here signifying *Wisdom* is in the plural number, but the verb and the pronoun are in the singular; so that the sentence, literally translated, would be this; *WISDOMS hath builded her house*. Some have thought that the plural number is here used instead of the singular, to intimate the ^b *multiplicity* of the Divine *Wisdom*, so that the חכמות (*Wisdoms*) of *Solomon* may be looked upon as equivalent to the πολυποίκιλος Σοφία of *St. Paul*^c. This opinion will exactly square with the supposition which I have all a-

^b The idea of *multiplicity* seems to be annexed to *Wisdom* in another expression, which occurs in the Book of *Job*: where the word ספר, which usually signifies to *number*, is applied to the Almighty's taking a view of the whole extent of *Wisdom*, and dealing her out by *measure*. *He looketh to the ends of the earth, and seeth under the whole heaven. To make the weight for the winds, and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: Then did he see it (Wisdom) and declare it (ויספרה), and number it, as it is in the Margin of our Bibles) he prepared it, yea, and searched it out. ch. 28. v. 24.* Hence we read in the Description of *Wisdom*, given us by the Author of *Ecclesiasticus*, ἡν ἔκτισεν αὐτήν, καὶ εἶδεν αὐτήν ΕΞΗΡΙΘΜΗΣΕΝ αὐτήν. *He created her, and saw her, and numbred her. ch. 1. v. 9.*

^c *Ephes. 3. 10.*

long

long been endeavouring to establish; namely that *Wisdom* is in this Text considered in three several views. It is remarkable that in the foregoing Chapter the word *Wisdom* occurs several times, but always in the singular number: It is therefore not absurd to suppose that in this Chapter, where she seems to be set forth in so many various lights, the plural number might be designed to express this variety; as if *Wisdom*, under three different Characters, might be considered as three distinct Persons: but, at the same time, to shew that this *Wisdom*, though manifold is *one only*^d, the words, which are joyned in construction with it, are in the singular number.

^d *Wisd. of Sol.* 7. 22.

APPENDIX.

AS the fix last verses of the ninth Chapter of the *Proverbs* contain a Description of a *Foolish Woman*, which seems to have been set in opposition to that of *Wisdom*, contained in the fix first verses of the same Chapter; having already considered one of these Descriptions, I have thought it not impertinent to subjoyn a few Remarks on the other. And, that the Reader may at once perceive the correspondence between them, I beg leave to lay them both together under one view.

V. 1, 2, 3, 4, 5, 6.

Wisdom hath builded her house, she hath hewn out her seven pillars.

She hath killed her beasts, she hath mingled her wine; she hath also furnished her table.

She hath sent forth her maidens, she crieth upon the highest places of the city.

V. 13, 14, 15, 16, 17, 18.

A foolish woman is clamorous; she is simple, and knoweth nothing.

For she sitteth at the door of her house, on a seat in the high places of the city,

To call passengers who go right on their ways.

Who so is simple, let him turn in hither: and as

Who so is simple, let him turn in hither: as for him that wanteth understanding, she saith to him,

Come, eat of my bread, and drink of the wine which I have mingled. Stolen waters are sweet, and bread eaten in secret is pleasant.

For sake the foolish, and live, and go in the way of understanding. But he knoweth not that the dead are there; and that her guests are in the depths of hell.

If we are to understand the latter of these Descriptions in a literal sense, and to consider it by itself, as having no relation to the former, it is plainly the representation of a Harlot^a. But when we

^a That circumstance of calling passengers who go right on their ways, is applied to Harlots by Theophrastus. *Αἴτιον αἱ γυναῖκες ἐν τῇ ἰδίᾳ οὐκ ἐκλογίζονται ἀφαιρῆσαι.* Charact. cap. 28. The sense of the last verse, relating to the habitation of this Foolish Woman, namely that the dead are there, and that her guests are in the depths of Hell, is elsewhere applied by Solomon to a Harlot, with a beautiful variety of expression: *Her feet go down to death, her steps take hold on Hell.* Prov. ch. 5. v. 5. and ch. 7. 27. *Her house inclineth unto death, and her paths unto the dead. None that go unto her, return again, neither take they hold of the paths of life.* ch. 2. v. 18, 19. We meet with expressions, surprisingly similar to these, in Heathen Writers. *Sophocles*, in a passage preserved by *Stobaeus*, calls *Venus* by the name of *Hell*;

Εἶναι γὰρ Αἴδης, ἐν δὲ ἁπλοῦς βίᾳ,

καὶ λίσσεται μάλιστα.

And in *Plautus*, a Person coming to the House where the *Bacchides*, two Prostitutes, lived, exclaims,

Pandi-

compare it with the figurative Description of *Wisdom*, to which it is subjoyned, it is reasonable enough to imagine that the *foolish Woman* here described, is not a real Harlot, but some Allegorical Person shadowed out to us under that Character. As therefore, in the foregoing Dissertation, I have considered *Solomon's* Representation of *Wisdom* under a threefold distinction, and have endeavoured to support my Interpretations of it both from Human and Sacred Writings; I shall now, on the same Authority, point out three different Characters, which may stand in contrast to those three which I have supposed to belong to *Wisdom*. As, in the first place, I applied *Solomon's* Description to *Wisdom* in general, considered as the Guide of Human Life, and represented as inviting Men to partake of her Blessings, so, under this representation of a Foolish Woman, *Folly* itself, (which in the Language of Scripture is put for *Vice* and *Irreligion*) seems to be set forth, as endeavouring to dissuade Men from the pursuit of *Wisdom*, by like promises of Happiness. If we take the passage in this light, we shall find a parallel to it in the little Allegori-

*Pandite atque aperite propèrè januam hanc Orci, obsecro:
Nam equidem haud aliter esse duco: quippe quo nemo advenit,
Nisi quem spes reliquere omnes, esse ut frangi possiet.*

Plaut. Bacchid. Act. 3. Sc. 1.

E

cal

cal Piece which I have already so often referred to: For ^b *Cebes*, in like manner, has represented *Intemperance, Luxury, Avarice, and Flattery*, in the habit of *Harlots*; and has described them as lying in wait for Men, and, by promises of Happiness and Ease, persuading them to be their guests: And as *Solomon* tells us that the pursuit of unlawful Pleasures (which are described under the emblems of *stolen waters, and bread eaten in secret*) is followed by utter ruin, so *Cebes* assures us, that he who accepts of their invitation, will at last find that he has not *eaten*, but has himself been *devoured*.

Farther, as, in our second Interpretation, we supposed that the *Wisdom*, described by *Solomon*, was the same which displayed itself in the *Jewish Dispensation*, we are now to find something in his Account of the *Foolish Woman*, which may be placed in opposition to it. The general language of the Scriptures will justify us in supposing that, in the description of this Harlot, *Idolatry* or *Heathenism*

b Ορῆς ἔν — γυναῖκα ἐξω τῷ πλεόνει ἐσηκίμα, κακοσυμμιθῶναι ὡσπερ ΕΤΑΙΡΑΙ εἰσάδασι, καὶ μάλα. Αὐταὶ πόινυν, ἡ μὲν Ακρασία καλεῖται, ἡ δὲ Ασωτία, ἡ δὲ Απαρσία, ἡ δὲ Κολακεία. Τὶ ἔν ὧδε ἐσηκασιν αὐταί; Παρατηρεῖσιν, ἔφην, πὺς εἰληρότης π ὧδε τὸ Τύχης. Εἴτε τί; Ανασπιδῶσι, καὶ συμπλέκονται αὐταῖς, καὶ κολακεύουσι, καὶ ἀξιοῦσι παρ' αὐταῖς μόνον, λέγουσι ὅτι βίον ἔχουσιν ἰδίον, καὶ ἄπειρον, καὶ κακοπάθειαν ἔχοντα ἰδιμίαν. Ἐάν ἔν τις περὶ αὐτῶν εἰσαλθεῖν εἰς τὴν ἰδρυάθειαν, μέχρι μὲν πρὸς ἰδέαν δοκεῖ εἶναι ἡ ἀλγυρεῖα, ἕως δὲ παραλίξῃ τὸν ἄνθρωπον· εἴτ' ἐκ ἔσιν. ὅταν γὰρ ἀναστήσῃ, αἰδομένη ὅτι ἐκ ΗΣΘΕΙΝ, ἀλλ' ὑπ' αὐτῆς ΚΑΤΗΣΘΕΙΤΟ. p. 19, 21.

is represented, as endeavouring to seduce the *Israelites* from the Worship of the true God. For as the Relation between God and his Church is, in many parts of Scripture, set forth under the Emblem of *Matrimony*, so the disobedience of the *Jews*, and their worship of strange Gods, are as often expressed by the name of *Adultery* and *Fornication*^c.

As what has been said with regard to the *Jewish* Church, is equally applicable to the *Christian*, the *Foolish Woman*, when opposed to that *Wisdom* which was the Authoress of this Dispensation, may again be understood to be the Emblem of *Idolatry*, or may particularly represent that Enemy of the Church described in the ^d *Revelations*, the HARLOT which did corrupt the Earth with her Fornication.

c See particularly *Jer.* ch. 3. v. 1, 2. *Ezek.* ch. 16. v. 16, 17, &c.

d Ch. 19. v. 2. See ch. 17. v. 5.

F I N I S.

Advertisement.

Printed at the Theatre in Oxford, THE DESTRUCTION OF TROY, Translated into *English* Verse from the *Greek* of TRYPHIODORUS, with Notes, by J. MERRICK of Trin. Coll. To which is added the *Greek* Original, corrected and enlarged from a Manuscript, with the *Latin* Translation of Frischlinus, and Annotations on the *Greek* Text, partly selected from former Editors, and partly added by J. Merrick. 8vo. Those Subscribers, who have not yet received their Books, may, on paying the price of the Subscription (which is 5s.) have them from the following Booksellers: Mr. Birt in Ave-Mary Lane, Mr. Rivington in St. Paul's Church-Yard, London, Mr. Clements at Oxford, Mr. Thurlbourn at Cambridge, Mr. Newbery at Reading, Berks.

